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AN HISTORICAL NOTICE 1.8 CONTINUED FROM. FIFTH, PAGE. , "Bulifith'

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Fief and Seigniory of the Lake of Two Mountains and to the Fief and Seigniory of St! Sulpice In this Province, to effect the gradual extinction (of the Seigniorial rights and dues, and for other purposes "the Gentlemen of the Seminary were duly incorporated under the name of the Ecclesiastics of the Seminary of St. Sulpice of Montreal" and their rights and titles to the said Seigniory of the Lake of Two Mountains; and to all and everythe Domaines, Lands, Reserves, Buildings, Messuages, Tenements and Hereditaments situated within the said Seigniory, were confirmed and declared good. valid and effectual in Law, as fully and amply, in the

same manner and to the same extent as the Ecclesiastics of the Seminary of St. Sulpice of the Fauboury St. Germain in Paris or of the Seminary of St. Sulpice of Montreal, conformably to the Constitution, before the eighteenth day of September 1759, or of the two Seminaries, or of each one of them, could or might do or had the right to do, or could or might enjoy, do and dispose of the said rights and titles, or of any part of them before the said last mentioned epoch.

That by the said ordinance it was further ordained that the Community of the Ecclesiastics of the Seminary of St Sulpice of Montreal and their Successors should be invested with the said Seigniory of the Lake of Two Mountains, of all and each the Domaines, Farms, Buildings, Messuages, Tene-ments and Hereditaments whatsoever, to, by them she said Gentlemen Ecclesiastics of the Seminary of St. Sulpice of Montreal and their Successors and assigns, have and to hold, possess, to do and enjoy the same as the true and legal proprietors and possessors of the same and of all and every portion thereof for the sole use and advantage of the said Ecclesiastics of the said Seminary and of their Successors in perpetuity, under the terms, clauses and conditions expressed in the present ordinance, that is to say, amongst other things, the Mission of the Lake of Two Mountains for the Moral and Religionslinstructions of the Alonquins and Iroquois Indians.

That in virtue of 41 Chap. of the consolidated statutes of Lower Canada, Intituled, "Act concern-ing the abolition of the Seigniorial Tenure and the feodal rights and dues, section 66, the said Seig-niory of the Lake of Two Mountains fell under the disposition of the said Act under certain modifications.

Nevertheless it is enacted by section 71 that the lands not conceded in the said Seigniory should be the absolute property of the said Seminary in free and common Soccage, and that they could sell "ny of these lands or any other immovable to them

longing, and dispose of them either for money or " rentes foncieres rachetables," the products of () sale to be placed or invested according to law. Such are the titles of the Gentlemen of the Semi-

nary of St. Sulpice of Montreal to the property of tl e Fief and Seigniory of the Lake of Two Moun-tains, perfect and incontestable titles, established, rece g issed, confirmed and ratified by the Dominion of France and England, and by the Legislature of this country, under the sole condition that the Seminary should provide for the religious and moral Instruction of the Indians, Alonquins and Iroquois or the Lake of Two Mountains : of the validity of these titles there can be no doubt, and since the Act 1859, the Gentlemen of the Seminary have the absolute property in free and common soccage of all the unconceded lands in the said Seigniory.

CHAPTER IL-THE FULFILLMENT OF THE OBLIGATIONS BY THE GENTLEMEN OF THE SEMINARY.

Now let us see if the Gentlemen have fulfilled as well towards the Government of France as towards the English Government, the obligations imposed on them as well by the original concessions and Royal " Brevets" as by the ordinances and statutes confirming the said concessions.

Did they transfer the Indian Mission from the Island of Montreal to the North West side of the Like of T wo Mountains ?-Yes.

Did they provide for the Moral and Religious instruction of the Indians ?-Yes. Did they Build a Church for their Religious train-

the West by the land granted to Akanray and to the East by a Cart Road. The said Jean Bapliste Avenharison here present after having taken communication of all the foregoing expressed conditions, by the reading made to him in presence of Hyacinthe Cherrier and Bazile sion; and commenced to build the chapel in ques-Charlebois undersigned, witnesses duly called, 'de- tion. clared be well understood and comprehended the whole, and voluntarily agreed and obliged himself to well and truly fulfill the whole and each of the conditions above expressed, under pain of nullity of these presents, for any contravention by him of any of the conditions above written, for thus, etc. Thus executed at the village of the Mission, in the Seminary' House the 9 June 1836, in presence of said witnesses, who have signed with us Priest. (HERE FOLLOW THE BIGNATURES)

Knowing before hand the disposition of the Indians to the use of Strong Liquors, their indifference to secure for themselves a permanent establishment, their roving character, their inexperience in the ordinary affairs of every day life, their prodigality following their excesses, and the avidity of speculators to profit by their artlessness and drunkenness, the Gentlemen of the Seminary, in giving them these permits of occupation, exercised all prvdence possible, giving them only a precarious title, and reserving to themselves the rights of property, as the above cited deed fully expresses it. If it had been otherwise, speculation would have long since made inroads, all these lands would have long since passed into the hands of the whites, and the mission would have been destroyed.

It is well known by every body that since the removal of the mission to the Lake of Two Mountains, each head of a family of the tribes of Indians has had:

1st. The enjoyment of a field of an extent sufficient for all his wants;

2dly. The Permission to take in the Domaine of the Seigniory all the wood necessary for Building and heating purposes;

3dly. The permission to graze their cattle on a large extent of lands, called "The common"; 4thly. The use of a Church under the charge of

zealons missionaries, in order that they might there perform their religious duties. 5thly. A school for the boys, presently under the

direction of the Christian Brothers. 6thly. A Convent for the girls, under the direc-

tion of the Sisters of the Congregation, and all this. free of any charge. It is necessary to call to mind that for years past,

for the purpose of accustoming the Indians to work, the Seminary gave them certain work which would turn to their advantage and profit, and for which they were amply paid.

What more could they ask?

If such advantages had been given to persons caring for agriculture, all these fields now occupied by the Indians instead of being over grown with bad weeds, without ditches, fences and uncultivated, would have (as the soil is of a superior quality) an aspect of fruitfulness and wealth.

CHAPTER III .--- THE CONDUCT OF THE INDIANS TOWARDS THE SEMINARY.

The Indians dislike agriculture, they love hunting; so long as hunting was profitable they lived content. But game having failed, they were obliged Prothonotary, he was asked for his defence on the to turn their attention to the cultivation of the soil to procure their subsistence. But the Indians do not like nor will they ever like this kind of work, they like racing, open fields, and above all an easy going existence, "far-niente." It was then they commenced to reflect on the means to be taken to live without work, "The Seigniory of the Two-Mountains is our property said they.

Some men of influence and hostile to the Seminary, taking advantage of the simple mind of the Indians made them believe that if they changed their religion, the Government would let them have the Seigniory. Yielding to these intrigant councils, a large number of the Indians, three chiefs at their head, apostasized, proclaimed their title to the property of the Seigniory and set themselves up as the masters of the property of the gentlemen of the Seminary.

As far back as the year one thousand eight hundred and sixty nine they threatened these gentlemen, they came to the principal house of the mission and then and he cent leave the house and never return, and that if they refused to do them justice they would take the means of getting rid of these pretended Priests and successors of St. Peter that they could no longer tolerate their conduct, (see the letter of three of the chiefs addressed to His Excellency the Governor General dated 26 February 1869) From threats they proceeded to acts of violence, they commenced to commit the depredations and encroachments from which have arisen all the proceedings for the past six years. Putting aside all notions of deference, without asking leave, they proceeded to cut the finest trees of the forest and made a trade of it, they took no heed to the reiterated prohibitions of the gentlemen and their servants, they replied by saying :- We are the masters.- They even enlarged their fields by trespassing on those of the gentlemen, they made new fences to enclose the encroached lands, their answer was :- It is our land; they destroyed the wood, burned the fences belonging to the gentlemen and their tenants and the answer was always the same : it is our property ; they entercd even the yard of the Seminary, and there with arms in their hands, took possession of the wood which was there, and said: it is our property; always taking the law into their own hands without gentlemen are recognized as the incontestable pro-prietors. The three Iroquois Chiefs as trustees of a certain Wesleyan Methodist Congregation, got an old Indian woman (who; had no right whatever) to consent to a Notarial sale of this land, took possesa seatharaing as

They therefore undertook to build this chapel on the Seminary property, not only without leave but in defiance of their protestations and warnings. 1t peated. was on the part of the Indians an act of usurpation of the most aggravated kind, such as the Seminary was obliged either to resist or abandon its rights as a proprietor. If a Catholic church had been built under the same circumstances and with the same contempt the of Seminary's rights, withoutdoubt the Seminary would have in the same way applied to the Courts to obtain its demolition. Be it well understood that by the destruction of this Methodist chapel the Seminary never had the intention, as certain newspapers have reported, to attack the religious liberty of the Indians in forbidding them to rocure a place wherein to exercise their religious duties according to their mode of worship, on the contrary the Indians are at full liberty to use any land for that purpose of which they have a legal possession, if they think fit to do so; the Seminary have only asked that they should respect the Law, and the sacred rights of ownership.

As soon as the encroachment was committed under the direction of the three chiefs of the Iroquois tribe, they were served with a protest by the Seminary's Notary. As they took no notice of this protest, the Seminary secured the services of Mr. Prevost, advocate, and instituted immediately an action, in revendication, against these three chiefs in their personal name ; the latter appeared through Mr. McLaren, advocate, and continued their work without any regard to this Petetory action. The delays to plead having expired, their advocate was asked to file his please which he omitted doing and he was foreclosed, and the case inscribed "Ex parte" for enquete and hearing ; the very day of the enquete thairadvocate, Mr. McLaren, appeared in Court, and with the consent of Mr. Prevost the default was removed and he was permitted to plead, and the inscription was ruled out.

Having at last filed his pleas, amongst other defences he pleaded that the Defendants had not taken possession of the land in their own names, but as trustees of a certain religious congregation called Wesleyan Methodists, had acquired this land from an Indian woman, before the action, by a notarial deed, and produced the deed itself on making his defence showing who were the real holders by virtue of the said authentic deed. The gentlemen were therefore obliged to discontinue their action, to pay the costs, and to take another action against those who, according to this authentic deed, pretended to be the proprietors of the land in question.

The new action was thereupon served the 29 May 1875, returnable the 21 June, Mr. McLaren sent in his appearance, saying he would file his defence in this cause the 11 July, which day he was to be at St. Scholastique for the contestation of the Argenteuil Election ; he actually did come that day to St. Scholastique. Being informed that his costs in the first action were deposited in the hands of the new case. He replied that he would produce the same before he left for town, but he did nothing. About the middle of August Mr. Mathieu one of the advocates of the Plaintiffs wrote him, informing him that his defence was expected shortly, as the Plaintiffs intended terminating this cause. This letter romained unanswered. The first September (1875) (these facts are shewn on the face of the records, a demand to plead was signified to Mr. Mc-Laren in Court, as he had not elected domicile, the Prothonotary Berthelot sent him a copy immediately, as appears by Mr. Berthelot's certificate annexed hereafter.

According to the Code of procedure Mr. McLaren was held to plead within the three judicial days after the signification and notice, and in consequence the 5th September the Plaintiffs had a right to foreclose and to inscribe their case " Ex parte" nothing was done however, and about the middle or September Mr. Mathieu wrote again to Mr. Mc-Laren asking him for his pleas and informing him specially that in delault of his so doing within a reasonable delay he would proceed Ex parte. This letter as the preceding one received no answer. Finally the 6 October last, the delay for the Plaintiffs being about expiring it was necessary to go on with the case, if they desired to proceed during that term. A certificate of foreclosure to plead in this action was therefore obtained, and the same day a copy of the inscription for proof was signified to Mr. McLaren for the 13 October. This copy was also forwarded to Mr. McLuren by the Prothonotary as the latter declares in the same certificate. In spite of these verbal and written demands Mr. Mc-Laren never fyled any pleas and even neglected to appear at Court the 13 October, notwithstanding the inscription fyled on the record, and of which he must have had a perfect knowledge from the letters of Mr. Mathieu and the Prothonotary, and from copies of the inscription, as appears by the said certificate. In view of these facts, were the Plaintiffs not justified in proceeding with their case on the 13 October last? Is it not strange that Mr. McLaren now says that he was taken by surprise by the advo-cates of the Seminary? Without compromising his clients interests, it was impossible for the advocate of the Seminary to act with more liberality towards his confrere. The 13 October the Plaintiffs proceeded with their enquete and after due deliberation, the Court declared by its judgment the gentlemen of the Seminary proprietors of the land in question, and condemned the Defendants to deliver up and give back posses sion to the said Plaintiffs. Copy of this judgment was signified, and on the Defendants refusal to give up the property, a writ of possession was put in the hands of the Sheriff who, to fulfil the conditions of the Law and the judgment of the Court, put the Plaintiffs in possession of the land revendicated. The Defendants not having pleaded any possession in good faith, nor claiming indemnity for improvement, the Plaintiffs were put in po-session of the land, as it then was; and as proprietors they had the right to use it as they saw fit, and no one can blame them for having asked the removal of the said buildings, the Defendants even less than any others, as they have persisted in building their chapel, which, when the first case was instituted, they were then only beginning.

o'clock in the afternoon, without any noisy demon-- Marile (

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stration and quietly. And none of the Gentlemen of the Seminary were resent of took any part therein. Little and it if the present action was taken out, the 22nd May This is how the demolition took place, and far it last (1875) that it was signified to the Defendants present or took any part therein. is therefore from having been done under the view the 29th of the same month, and that it was re-and in the presence of one of the Gentlemen of turned into Court the 21st June also last past. the Seminary, and with menaces and insults to the Indians, as it has been so much said and re- ants appeared by their Counsel-Mr. McLaren.

CONCLUSION. The Const of the THE RESULT OF ALL THE ABOVE IS:

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1st. That the said Gentlemen of the Seminary are the only true proprietors, in virtue of incontestable and indefeasible titles, of the Seigniory, Fief and Domain of the Lake of Two Mountains.

2nd. That the Indians never owned an inch of ground as proprietors but only under a very precarious title, as they never enjoyed any land they occupied for any longer time than the pleasure of the Gentlemen, as appear in the several deeds granted to the Indians, as mentioned and stated in the above recited deed ; what then becomes of the famous prescription invoked by the Indians and their friends?

3rd. That since the removal of the mission of the Sault-aux-Recollets to the Lake of Two Mountains, the Gentlemen have provided not only for the moral and religious wants of the Indians, but even gratuitously permitted them as above mentioned to occupy and cultivate fields, extensive enough to provide for the wants of themselves and their families.

4th. That they always gave them leave to take the necessary wood for building purposes in such places as were pointed out to them.

5th. That the Indians with their indolent characters would not avail themselves of the means offered them to earn an honorable livelihood.

6th. That giving ear to intermedlers and following their perfidious councils they spostfaized with the ridiculous view of possessing themselves of the Seigniory of the Lake of Two Mountains, and to obtain authority from the government for the expulsion of the Gentlemen ; nevertheless since their apostacy the Gentlemen have not deprived them of any of their privileges, on the contrary, they have treated them as Catholics and have continued to give them work as heretofore.

7th. That far from having recourse to law and the tribunals of justice to gain their pretended rights the Indians rendered themselves guilty of acts against the law and of successive encroachments which have repeatedly occurred since about aix years.

8th. That to ensure for themselves the support and sympathy of a religious authority hostile to the Seminary, they constructed against his wishes protestations and law suits, on land belonging to the Seminary, a Methodist chapel.

9th. That the Gentlemen of the Seminary to justify their rights have always had recourse to the Courts of justice, not with a view of exercising a religious persecution, although they have been so accused through certain public journals, but with the sole object of saving their just rights of property and to put an end to the depredations and encroachments of the Indians.

10th. That if when the last petctory action concerning the land on which they built the chapel the Defendants did not file their pleas, the cause is owing to the neglect of their attorney and not from a lack of liberality on the part of Messrs. Prevost and Mathieu, the advocates of the Seminary, who on that occasion fulfilled towards their confrere all the obligations and courtesies observed in their profession.

11th. That the Gentlemen of the Seminary having been by jadgment of a competent Court declared proprietors of the land which the Indians had unjustly taken, and having been put in possession of this land by the proper authority in virtue of the writ of possession also mentioned in said certifificate, they had the right of enjoying the land at pleasure and to demolish the buildings constructed thereon

12th. That the Defendants not having shown or made good any right before the Court or even a defense to the petetory action, have no claim to set in either for ameliorations or indemni

perior Court for the District of Terrebonne, residing at St. Scholastique, certify and affirm.

That it appears in the records of this case that That on the 22nd of the same month, the Defend.

That on the 1st September last (1875) a demand to plead was signified to Mr. McLaren, advocate of the Defendants at the Prothonotary's Office of this Court ; that on the sixth October last, a certificate of foreclosure was granted, and that the same day an inscription for proof and final audition to the merits "Exparis" was produced, and that a copy of the said inscription was also signified to Mr. McLaren, advocate of the defense.

That on the 13th October last, the Plaintiffs comformably to the inscription by them produced the 6th October proceeded to proof in the said cause and that on the 15th October last, Judgment was rendered. That it appears also on record that a copy of the said judgment was well and duly signified to each of the Defendants, and that the writ or order of possession issued in this cause was so is sued long after the expiration of the delay given in the said judgment. I affirm and certify also that according to my invariable custom, I sent without delay to Mr. McLaren a copy of the demand for pleadings to him signified the first Sep-tember last past and the notice of inscription for proof and adjudication, signified and produced the sixth October also last past Dated at St. Scholastique, this 27th December, 1875.

(Signed,) JULES R. BERTHELOT. P.C.S.

SALT FOR DOMESTIC ANIMALS .---- Salt is not only a mild aperient or deobstruent, but it often operates to some extent, as a tonic. It is a very great rec. tifier of the acidity of the stomach when taken in proper quantities; and it not only renders food very palatable which would be disagreenble . and insipid without it, but it keeps the functions of the stomach in a healthy state, and often alleviates the effects of debility and disease. When food-either animal or vegetable-tastes too fresh, the appetite calls for salt; and when animals have been deprived of salt for several days the appetite becomes keen for it; and if they have access to it, they will consume so much as to produce an injurious effect So, when the cattle are salted occasionally there is a great rush to obtain it when they do not really need any; and an animal will often consume at one time to its injury enough to have satisfied his natural appetite for several days, could it have the salt where it could go to it quictly, when salt might be needed, and lick a little, just enough to satisfy the first cravings of the appetite. The true way is to have a tub of salt always . where cattle, horses and sheep can have access to it at all times. whether they are in the pasture or in the barnyard. Then when the appetite call for a lick or two they can go and get it, at the very time when it is most needed, and when it will assert the most beneficial effect on digestion or any part of the system. My practice has always been to keep salt in a small tub or strong, water-tight pail during the pasturing season, and in the yard during the winter, and I am well satisfied that animals will not consume as much when they are supplied with it in this way, as they will when they are salted once a week. It always appeared to me slovenly and wasteful to throw salt on the ground for animals and especially for sheep, as they will often waste half as much as they consume. For salting sheep, drive three or four high stakes around a pail or small tub, leaving one side only, so that they can thrust their heads separately into it. For cattle and horses encircle the tub with a lot of boulders as high as the top of it, or drive a half dozen stakes around it, letting them extend above it a few inches, to protect it from being pawed to fragments. If the tub is watertight, in case it should rain in it, there will be nothing lost, as they will lick the sait water as readily as they will lick the salt; and should the water evaporate, the salt will remain. When sheep or neat cattle are kept in pastures where there is much clover (Trifolium pratense), they usually have a hankering after salt; and if they can

Did they maintain places of education namely : convents, school houses etc., for their moral instruction ?-Yes.

Did they provide the establishment of the said mission ?-Yes.

As far back as the year 1717, at a heavy cost, they removed from the Island of Montreal to the Luke of Two Mountains, the Iroquois and Algonquios then settled at Sault anx Recollects. They grouped them around their Church, having built for them residences, on land which they permitted them to occupy with their families and their descendants of Indian extraction, according to their good pleasure.

In view to their instruction, to accustom them to labor, and in order to secure for them the benefits of agriculture, the Gentlemen permitted each head of the family of these tribes, to occupy and cultivate a field containing a certain number of arpents of land. Nevertheless these permissions to occupy and cultivate the lots of ground conceded, were given only on condition that they themselves and not their Indian descendants should enjoy them, and transfer them to any white man ; the whole for the length of time which the good pleasure of the Seminity will allow.

These permits of occupation, the originals of which are deposited in the archives of the Mission, road as follows :

I the undersigned Nicolas Dufresne, Priest and Director of the Mission of the Lake of Two Mountains therein residing, and duly authorized to this effect by Messire Quiblier, Priest and Superior of the Gentlemen, the Ecclesiastice of the Seminary of Montreal, acting, for and in the name of the said Gentlemen Ecclesiastics of the said Seminary of Montreal proprietors of the Seigniory of the Lake of Two Mountains, in virtue of the Power given me by the said Gentlemen Ecclesiastics, have permitted lean-Baptiste Auenbarison, Iroquois, residing in the said mission, to enjoy himself and his family, a lot of Land situated in the said mission near the village thereof, containing about two arpents in depth by about six arpents in breath, from this date during the good pleasure of the Seminary, during which time, he, the said taker will use the said land as a good husband man, will cultivate the same at proper times and seasons, and reap the fruits thereof for his proper use and advantages, according to the custom and usages of the other Indians. of the said Mission, without deterioration under any pretext whatever.

That he cannot sub-let nor transfer the present holding to any other person or persons whatsoever, nor under any pretence whatsoever without the express permission of the Director of the said Mission.

That he the said taker cannot build or erect, or cause to be erected on the said land any dwelling house or other Building whatever during the term of these presents without the consent of the said Director, and in case he should do so with such permission, at the expiration of these presents the whole will belong in full property to the said Gentlemen Ecclesiastics, and without reimbursement to the holder of any sum of money, and without his being able to exact any remuneration, under pain etc.

This present permission is given by me the un-dersigned, Priest, (in my said capacity) on the conditions above expressed, without which I would never have granted these presents.

The said land being bounded to the North by the mountain; to the South by the first Farm, to | still part and portion of the Domaine of which the | tion of the chapel, it was done between two and five |

recourse to the Courts of Justice. Although again and again condemned by the magistrates for these breaches of the Peace, Iuspite of the judicious Counces given them by His Honour Judge Johnson to have recourse to the Courts if they had rights to vindicate, Inspite of several judgments of the Superior Court in condemning these enroachments, indifferent to these judgments and deaf to advice coming from so enlightened a source, they not only continue these acts of violence and trespasses but even assaulted the officers of the Law, and assailed even the Surveyor appointed by the Court to establish their boundaries, they went as far as to fabricate the blackest calumnics in accusing the Priest in charge of the mission of a brutal assault upon an Indian woman, an accusation declared by six justices of the Peace, of whom two were Protestants, to be without foundation.

CHAPTER IV -THE AFFAIR OF THE CHAPEL.

The public expects and we will ask it to listen to a clear and truthful exposure and statement of the facts relating to the construction as well as to the demolition of this edifice, because fanaticism has been much mixed up with the difficulties which arose in this respect between the Seminary and the Indians, in order to have it said that these gentlemen were persecutors, and the Indians poor miserable persecuted, entirely at the mercy of their tyrants. The Methodist journals have made it a religious question, they have endeavoured to change

the subject, by leaving aside the legal consideration in order to have the satisfaction of making an accusation as false as it was gratutious against the Seminary they were attacking at the same time the judicial authority; for we must not loose sight of the fact that the Seminary was put in possession of the land on which was erected the chapel, by virtue of a judgment rendered by the Superior Court of Lower Canada.

Here now follow the exact facts :

These gentlemen as well in virtue of the concessions, as of the ordinance of 1841 and particularly the Provincial Statute of 1859, were and are still proprietors of a certain portion of the land not concoded, situated at Oka. This land had never been enclosed, nor cultivated, it therefore was and is

Such are the facts as they occured.

As to the particular fact of the demolition of this chapel, which was of little value, it was the Sheriff and not the Seminary who demolished it. He the Sheriff caused it to be done in execution of the judgment, and by men who came with him or were there chosen by him

On the arrival of the Sheriff, the keys of the chapel were handed over to him by one of the chiefs of the Methodist Indians, and he the Sheriff notified him at the same time that the Indians might remove the benches and furniture which were inside, and even the windows of the chapel, which things were there fore put aside with care and left for the future dispesition of the Methodist Indians.

As to the other materials of the Chapel they were by order of the Sheriff removed to the Seminary wood yard, and a few days after were given to the Indians by the priest in charge of the Mission, who caused them to be carted at his own cost to the property of the Protestant school house, although he was in nowise obliged thereto, as by the judgment these materials belonged to the Seminary. Three hours time were sufficient for the demoli

No one will admit such a ridiculous pretension that the obligations of these Gentlemen to provide for the Moral and religious instruction of the Indians. brings with it, that of providing for their temporal wants, that of procuring for them every thing they might require, and to keep them up in their idleness. It is also ridicalous to pretend in the face of the titles above mentioped that the Indians have the right to devastate their forests, to take possession of the seigniorial domain, and to exercise the right of ownership on any part of the Seigniory without taking into consideration the right of property of the Gentlemen of the Seminary; what would have been the use of their deeds of concession, made to them by the king of France, giving them the absolute ownership of the property with all the rights and privileges attached to such concessions, if the Indians had such rights of ownership as above spoken of?

Now, in the face of these facts, can any just and impartial man make of this Oka difficulty a question of religion? It is impossible. The whole case stands thus :- on the one side a series of lawless acts of defiance, encroachment and usurpation; on the other mere self defense conducted with forbearance and moderation through the legal tribunals of the country.

Which side merits the approval of justice and religion ?

No privilege has been withdrawn from, no kind ness has been refused to any Indian on account of his change of religion ; Where then is the persecution so loudly complained of?

In what have the rights of humanity been violated?

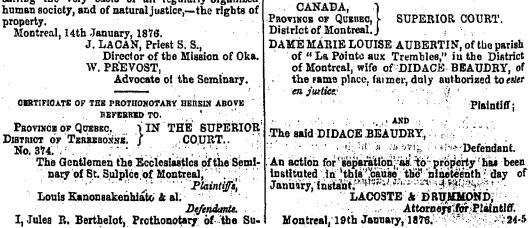
Let not the golden rule of our common christianity, "do as you would be done by," he broken in open day, and by the teachers of religion !!

The zealous and perhaps benevolent advocates of the Indians are respectfully invited to make the case of the Seminary their own:

Let a Catholic priest seize upon a lot of their ground, and there build a church for his followers, without even asking leave, and with the advanced object of creating a right of ownership! what would these benevolent advocates of the Indians say? What would they do?

This was the exact position of the Seminary in relation to the Methodist chapel of Oka.

The concluding request of the Seminary, respectfully presented to the well meaning advocates of the Indians, is, to pause a little, lest, by proceeding further, they should, though unwittingly be-assailing the very basis of all regularly organized human society, and of natural justice,-the rights of



have a cess to it, they will go and lick more or less several times during the day, and they will con-sume just enough to rectify the acidity of the stomach, and keep them from bloating. Many a farmer has lost a fine animal in consequence of bloating, which one pound of salt would have kept in good health.

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